

Economy Affects Churches In SBC, But

By Mike Chute

NASHVILLE (BP) — Southern Baptist churches are definitely touched by the current U. S. recession, but economic conditions are not greatly affecting the total mission of churches, according to Southern Baptist Convention statistics.

In the present energy crisis, churches are not taking radical conservation steps, according to surveys by the research services department of the Sunday School Board. But the number of churches entering a major building program in the immediate future will be lower than in previous years due to inflated costs of materials and rising interest rates.

In conserving energy, the majority of churches have taken the usual steps of raising or lowering

thermostats to conserve fuel (70 percent); turning off unnecessary lighting (80.3 percent); and concentrating meetings and services in specific church areas (63.5 percent).

Compared to earlier years, fewer churches will enter a major building program during the next three to four years unless the American economic situation brightens. If economic problems continue, only 30 percent of the SBC's 34,734 churches reportedly would consider a major building program. In addition, 63.1 percent of the churches report they would employ greater use of present structures rather than construct new buildings.

In harmony with building statistics, 82.7 percent of SBC churches feel educational programs

should be scheduled to permit greater use of buildings during the week. Only 24 percent reported disagreement with this concept.

The surveys conclude that an overwhelming percentage of educational space in churches is used on a multi-purpose basis. Statistics reveal a large majority of pastors believe programs should make greater use of church buildings during the week.

In contrast, 57.9 percent of survey respondents think new church buildings should not be planned for multi-use solely as an economy measure, compared to 36.9 percent who think they should. Reports show churches with 1,000 or more members tend to feel, more than other size churches, that new church buildings should be planned for multi-use as an econ-

omy measure.

Sixty percent of the reporting churches believe dual preaching services will become permanent in the future instead of more and larger church buildings; 33.5 percent disagree with this statement.

According to reports, only 4.7 percent of SBA churches now conduct two morning worship services. Of those churches, majority cite crowded facilities as the reasoning behind two services. However, only a few plan to build additional space for worship.

The occurrence of two morning worship services is not confined to any one church membership size. Thirty-six percent of churches conducting two worship services are in the 300-499 membership range. The majority of those churches

having two services plan to continue on a permanent basis.

As statistics verify, the majority of dual morning worship services and Sunday Schools are conducted because of crowded facilities rather than as a convenience to members.

Churches' responses indicate only 2.1 percent currently conduct two Sunday School programs using the same space at different times. Sixty percent of these churches conduct two Sunday Schools because their facilities are too crowded for just one. One-third of these churches plan to build additional educational space in order to have just one Sunday School.

Statistics show very few churches with facilities beyond an audi-

torium and educational space. Activities using educational space in SBC churches include Sunday School, 99.1 percent; fellowships, 89.7 percent; church training, 79.4 percent; recreation, 66.5 percent; missions organizations (such as Baptist Men, Royal Ambassadors, Baptist Women, Acteens, etc.), 59.7 percent; nursery, 38.5 percent; community meetings, 22.3 percent; Boy and Girl Scouts, 17.6 percent; kindergarten 12.9 percent; special education, 12.4 percent; and day care, 7.7 percent.

Surveys conclude 97 percent of Southern Baptist churches have an auditorium. Other church buildings include an educational building, 93.6 percent; activities building, 22.7 percent; chapel, 8.6 percent; and gymnasium as a separate building, 3.6 percent.



MC Gives "Service To Humanity" Awards

Receiving the first "Service to Humanity" Awards to be given by Mississippi College during this sesquicentennial anniversary year were these four Clinton residents. From the left, are Ed McDonald, Mrs. D. M. Nelson, Sr., Mrs. Farris Crisler, and Dr. R. A. McLemore. They were recognized by Dr. Lewis Nobles, president, during ceremonies on campus and received praise for their services to humanity through the years. The college will issue other such awards throughout this session as it celebrates its 150th year as an educational institution. (M. C. Photo by Bob Rampy)

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Dallas Baptists To Consider Exclusion Of Charismatics

By Dan Martin

DALLAS (BP) — The nation's largest association of Southern Baptist churches will be asked, at its annual meeting, Oct. 16, to exclude "charismatic" churches from its fellowship.

Meanwhile, the Dallas Baptist Association (DBA), made up of 231 churches with some 220,000

members, has begun polling churches in the association to determine their doctrinal orthodoxy on faith healing and tongues-speaking.

The DBA proposal, passed overwhelmingly by its executive board, calls for exclusion of elected messengers from "churches which publicly endorse and practice speaking on tongues or public faith healing services in which one is declared healed."

The association will be asked to exclude at least three churches when it convenes its annual meeting in Bethany Baptist Church here.

The action has drawn sharp protests from some leading Dallas pastors. But, with the vote of the executive board as an indication — only 10 or 15 pastors voted against the recommendation — it is expected to pass overwhelmingly. None of the churches involved in charismatic ministries were present at the meeting.

While the recommendation presented to the DBA executive board scrupulously avoids mentioning any church by name, it generally is conceded to refer to Beverly Hills Baptist Church, Shady Grove Baptist Church and Pleasant Run Baptist Church.

The first two are said to practice tongues while the third reportedly is involved only in faith healing.

C. E. Colton, chairman of the DBA credentials committee, said the resolution was presented because "certain churches . . . have for several years been practicing the religious exercises known as speaking in tongues (Glossolalia) and public faith healings in which one is declared healed. . . (and) because of disruptions of fellowship which have occurred. . . ." He said both tongues and faith

healing are a "radical departure from customary and historic Southern Baptist practices."

He said the recommendation is "not an attempt to tell any church what it must do. We do believe in and will defend with all our might, the autonomy of the local church. We fully recognize that our association has no right to command a church in any area of its responsibility or ministry. A Baptist Church always has the right to do whatever it feels led of the Lord

to do.

"But the association does have the right to determine with whom it will have fellowship," he said.

Colton, pastor of Royal Haven

Baptist Church, added the recom-

mendation is not presented on the

basis of doctrine, but on fellow-

ship.

He charged schism has been created in many churches and said the fact churches "who

practice these things are now af-

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Lake Construction Begins At Attala Encampment Site

Work has begun on a lake to be constructed on the site of the future Mississippi Baptist Encampment in Attala County. The Development Committee for the encampment, in a September 13 meeting, awarded the contract to S. L. Bailey Construction Company of Kosciusko.

The contract includes clearing the land for a 16½-acre lake, as well as constructing the dam. Work is scheduled to be completed in not more than 45 working days.

Members of the Committee are Dr. W. Leon Moore, chairman, R. F. Robinson of Fulton, Murray Alexander of Greenville, Joe Pigott of McComb, and Hayes Callicutt of Jackson. Among others present were Dr. Harold Kitchens, pastor of First Church, Kosciusko, and president of the Mississippi Baptist Convention Board, and Rev. Elmer Howell, director of the Brotherhood Department of the Mississippi Baptist Convention Board.

The construction of this lake sets in motion the first phase of development for this project which includes facilities for the Royal Ambassador camping program and also for a year-round retreat program. These facilities

involve a kitchen, and dining room seating 250 persons, a registration-information center, a caretaker's residence, an activities building with gymnasium and other recreational and handicraft facilities, a museum and gift shop, cottages housing approximately 240 campers and program personnel, a swimming pool large enough to accommodate 80-100 people, facilities for softball, tennis, volleyball, riflery, archery, horseback riding, bike trails, nature trails, amphitheatre, pavilions, etc.

It is anticipated that construc-

tion of buildings included in this first phase will begin early in 1976. Jim Coile, landscape engineer with Church Architecture Department of the Baptist Sunday School Board in Nashville, is working with the committee in preparing a master plan for the development of the 360 acres owned by Mississippi Baptists and located eight miles northwest of Kosciusko.

At the next meeting of the committee consideration will be given to the selection of an architect, the naming of the facility and other important matters.

Beirut, Lebanon: A City In Flames

By William W. Marshall

Beirut, Lebanon (BP)—After a slow but lethal crescendo of fighting outside Beirut, utter chaos has descended upon this city of one million. Five consecutive days and nights of fighting have left many parts of the city aflame.

No one ventures an estimate of the dead and many still lie beneath the rubble. The intensity of mortar and rocket explosions is frightening. Firemen attempting rescues are fired upon, necessitating withdrawal while the helpless remain to die.

All are hopeful that occasional lulls reflect some new ceasefire. So far, however, the lulls are only opportunities for regrouping, resting and re-equipping. One complete block of the city has been devastated. Hundreds of shops throughout the city owned by Muslims and Christians have been blown up.

Local radio announces make constant pleas for the people to remain calm while pronouncing all roads unsafe. Foreigners remain confined, and many await the opportunity to get to the airport. Numbers of foreign companies have evacuated their personnel, some permanently.

Many people have returned frustrated to their homes after futile efforts to secure food. Bread, the Lebanon mainstay, is in short supply. There are fuel shortages water and electricity shortages.

Simple graveside services are held to keep down the emotions. Men who are normally at work are confined to their homes. Some who have been a part of the fighting will never return. Disagreements among the government's many factions have prevented the Army from stepping in. Security forces are too few and Beirut is too large.

Fourteen Southern Baptist missionaries, situated in three of the many districts, remain largely confined to their homes with frequent telephone contact with each other. They are watching the situation carefully and are aware that they have full support from their Foreign Mission Board in the event that conditions should call for evacuation. Four Southern Baptist missionary couples assigned to Lebanon are in Jordan and others are in the United States.

How to provide help in such a situation is as perplexing a problem as missionaries face. Unlike major catastrophes, where relief efforts are welcomed and can be correlated on a broad scale, the unpredictable nature of the violence frustrates even individual efforts. A road may be open one hour and closed the rest of the day. A district seems peaceful one moment and chaotic the next.

The fighting could end tomorrow or it could last for weeks. Ac-

tionary is open to the public, and there will be no admission charge. No tickets are required. The meeting is scheduled to end by about 4 p.m. so that people will be able to get back to their churches for the night services.

Corrie ten Boom and her family were arrested in Holland during World War II for rescuing Jewish people who had been sentenced to die by the Nazis. The ten Boom family was marked for death in the German concentration camps, and Corrie's sister died there. Corrie was spared and has lived to give her Christian witness through books and through speaking engagements around the world.

Her book, *The Hiding Place*, is her life story, and now has been made into a moving picture by the Billy Graham organization. It was premiered in California this week, and is scheduled for Mississippi showings in March 1976.

Watch the newspapers and next week's *Baptist Record* for full details on Corrie ten Boom's visit to Jackson.

Bicentennial Feature

Imprisoned Minister Endures Murder Plots

CULPEPPER COUNTY, Va., April 1770—(BP)—A Baptist minister whose crime was preaching the gospel told of spending five months in bleak Culpepper County jail, enduring torture, abuse and insults.

Officers seized the minister, James Ireland, while he was pronouncing the benediction at an outdoor Baptist meeting last November. They charged him with conducting worship services without authority from the state church of Virginia.

Following a trial, at which he was not allowed to make a defense, Ireland was imprisoned and he and others who expressed sympathy for his cause were repeatedly threatened and persecuted, he said.

At least two outright attempts were made on his life during the imprisonment, Ireland said. The first was an effort to blow up his cell with gun powder. Ireland told how the explosion, set off at night, made a lot of noise and did some damage to his cell, but he escaped unharmed.

Another time, the jailer and a doctor attempted to poison the prisoner. They not only admitted the plot but another physician, who examined him later, said he had been poisoned, Ireland noted.

Ireland said his "persecutors" also inflicted these abuses:

1—Burned pepper and brimstone and blew the smoke into Ireland's cell. The minister pressed his mouth to cracks in his cell to escape suffocation.

2—When Ireland attempted to preach to crowds gathered outside his cell window, horses were ridden into the groups and listeners were trampled, threatened and beaten.

3—Charged Ireland's friends and supporters four shillings and eight pence each to visit the preacher while he was in prison.

4—Put drunken rowdies in the same cell with the minister.

In spite of persecution, Ireland's spirit appeared unbroken. He dated letters of encouragement to his friends. "From My Palace in Culpepper." Sympathizers supplied him with firewood, food and water.

(Prepared for *Baptist Press* by the Southern Baptist Historical Commission, Nashville.)

Baptist Agency Urges Hand Gun Control

NASHVILLE (BP)—The Christian Life Commission of the Southern Baptist Convention, in the aftermath of the second presidential assassination attempt, has urged government leaders to support strong hand gun legislation.

The plea came in a letter mailed to the president and vice president of the United States, the majority and minority leaders of the U. S. Senate and the U. S. House of Representatives and Tennessee senators Howard Baker and Bill Brock. Commission Executive Secretary Foy Valentine, who signed the letter, read it during a meeting of the Southern Baptist Executive Committee here.

The second Presidential assassination attempt this month underscores a grim reality: the United States needs immediate and ef-

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Thursday, October 2, 1975

Dallas Baptists To Consider Exclusion Of Charismatics

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filled with our association leaves the impression on many outsiders that our association officially endorses or practices them.

"This puts all of us in an awkward position."

He concluded his recommendation by noting it contains "no ill will or malice toward any pastor or church. If this recommendation is adopted, we will continue to love and pray for those churches which will be affected by this action that they may be used of the Lord in ministering to the spiritual needs of mankind."

The recommendation, it adopted, "will be tantamount to withdrawal of fellowship," he said.

Before the vote was taken, several pastors spoke pro and con.

Scott Turner, pastor of Grove Haven Baptist Church counseled taking no action.

"I believe we can do a whole lot better to ignore this and pray it will go away than to make martyrs of these churches . . ."

Several pastors have counseled the advice of Gamaliel, as recorded in Acts 5:34-39. Gamaliel counseled the Jewish Pharisees to leave the early Christians alone, saying if their ministry was of man it would perish and if it was of God it could not fail.

However, in a later interview, in the Dallas Times Herald, Billy Weber, DBA moderator, likened the charismatic movement to a "cancer," and said it will not go away, but must be excised by surgery.

Weber, pastor of Northway Baptist Church, and son of Southern Baptist Convention President Jayne Weber, introduced resolutions at last year's DBA and Baptist General Convention of Texas annual meetings calling for charismatic churches to "voluntarily withdraw" from DBA and the Texas Convention.

He admitted that if fellowship is withdrawn by the association, churches can still remain in full relationship to the 2.2-million member state convention and the 12.5-million member SBC.

His resolution last year passed DBA, but was sidetracked by Texas as Baptist convention, which merely warned of "potential dangers" of the charismatic movement.

Several pastors spoke strongly against the resolution at the Dallas Association executive board.

One, Douglas Watterson, pastor of Cliff Temple Baptist Church, noted he does not "believe what you are doing . . . it makes me queasy in my stomach . . ." He counseled "letting nature take its course."

Both Watterson and Aubrey Patterson, new pastor of Highland Baptist Church, questioned where such withdrawal of fellowship will stop.

Watterson mentioned that some of the pastors practice open communion, accept alien immersion and "are considering ordaining women as deacons . . ."

Patterson recently moved to Dallas from Charlotte, N.C., where he was moderator of an association.

sociation which withdrew four churches over alien immersion.

"They said, 'We believe in autonomy, but . . .'

"I hear you saying, 'We believe in autonomy, but . . .'"

"I wonder where it is all going to stop . . ." he said.

In an interview in the Dallas Morning News, Watterson also said, "Baptists believe the Bible is the only rule of faith and order. I don't agree with the charismatic practice theologically or philosophically."

"But they have sufficient Bible reference to support their beliefs, and, because they do not interpret it the same as I do, I do not want to deny them their beliefs or withdraw my fellowship."

"If Baptist polity begins to exclude those who do not agree with every jot and title, we will soon be extending that policy to all kinds of things. I don't want to open that bag."

In the same article, Mrs. Helen Parmley, religion editor for The News, quoted Herbert Howard, pastor of Park Cities Baptist church:

"We are a missionary church, not a doctrinal or creedal group. We have never had unanimity on such matters, and I do not agree that this is a true test of fellowship."

After the vote was taken, Colton warned pastors: "There will be some repercussions. But I do not believe they will be too severe that we cannot carry on this work."

Robert McGinnis, DBA director of missions, said he has been fighting the "problem" of charismatic churches for six years. He said the churches will be polled to determine their doctrinal orthodoxy on the two issues.

A card was sent to all churches of the association, complete with four places to check, concerning glossology and faith healing.

Howard Conatser, pastor of Beverly Hills Baptist Church, said he will return the card but will not fill it out. Instead, he will submit letter, endorsed by the congregation, stating the church's position. The letter reportedly spells out the church's position on the charismatic gifts, rather than

merely giving a "yes" or "no." Olen Giffing, pastor of Shady Grove Baptist Church, told Dallas Times Herald religion writer Frank Taggart he does not intend to fill out the card.

Giffing told Taggart the card is a "trap."

Edgar Terrell, pastor of Pleasant Run Baptist Church, said he would indicate on his card the church does not officially endorse the charismatic gifts. His church has taken no official position, he said.

Beverly Hills Church, which has had phenomenal growth since it began its charismatic ministry several years ago, is sixth in contributions to the association.

This year to date it has given \$5,162 to DBA, ranking behind Carrollton First, Dallas First, Shiloh Terrace, Richardson Heights and Royal Haven.

The other churches have given lesser amounts. Some of the churches in the association, not associated with charismatic teachings, it was noted, have contributed absolutely nothing to the association during the past year.

"M" Night Will Focus On Freedom

NASHVILLE — Southern Baptist associations will observe Nov. 24, 1975 as "M" Night, which will focus attention on Christian citizenship, religious freedom, personal liberty and Baptist heritage.

"We Hold These Truths," the 1975 "M" Night theme, is designed to combine the emphasis on freedom with fellowship, inspiration and sharing of information about the 1975-76 church training program.

Last year a total of 170,111 persons made "M" Night the largest annual event in many associations, according to Philip B. Harris, secretary of the church training department of the Southern Baptist Sunday School Board.

Harris said that he hoped "M" Night would "encourage a 11 church members to participate in Christian training on Sunday evening."

He also reported that 1975 is the 28th consecutive year "M" Night has been a Convention-wide emphasis.

Associational church training directors generally are responsible for planning "M" Night. An "M" Night Kit is available for associational leaders from state convention church training departments to help in planning and promotion of the annual church training emphasis.

One item in the kit is an order form for "Drama: Truth, Freedom and CHURCH: The Sunday Night Place, 1975," which is suggested as a feature of "M" Night. Eleven other program feature suggestions are included in the kit.

R. Clyde Hall, consultant in associational work in the church training department at the Sunday School Board, said that "M" Night annually provides the inspiration and challenge church training leaders need to do more effective training in local churches.

"M" Night was designed in 1942 to "mobilize" church leaders to carry additional responsibilities while many leaders were in the military service. Its purpose has

evolved through a church training launching program to the present emphasis on fellowship, inspiration and information sharing.

Board Will Keep CWS Link; Consider Contract

ATLANTA (BP) — The Southern Baptist Home Mission Board will continue to work through Church World Service (CWS) in resettling Vietnamese refugees, a board spokesman said here.

But he said the possibility of the board getting its own resettlement contract is still being considered. The ultimate decision will depend upon a recommendation of the Home Mission Board's administration.

Representatives of the board and officials of CWS met in New York City to discuss their future relationship in refugee resettlement.

CWS is one of nine agencies which contract with the federal government for the resettlement of refugees. The Home Mission Board has dealt with the agency in previous resettlement efforts involving Cubans and Ugandans.

Four representatives of the Home Mission Board's administration met with the CWS officials in New York City. They were assistant executive director, Fred Moseley, missions ministries division director, Wendell Belew, language missions director Oscar Romo, and Irvin Dawson, who heads the board's office of immigration and refugee service.

Romo personally visited Fort Chaffee and Eglin Air Force Base, Fla., before the meeting with CWS officials and checked with Home Mission Board representatives at Camp Pendleton, Calif. He said all

the reports were positive and the sponsor operation was working smoothly.

Romo said that through Aug. 27 some 352 units, or about 1,760 persons, had been resettled by Southern Baptists through Church World Service.

Thousands of refugees still are awaiting sponsors, he said, and the big need now is for sponsors for single men or for relatively large families.

Churches wishing to sponsor refugees, Romo explained, can contact the immigration and refugee service office in Atlanta or can make direct contact with the CWS office or Southern Baptist representative at each camp.

Southern Baptist representatives at the camps are Wayne Euerich, director of missions for San Diego Baptist Association (area code 714-583-9183), at Camp Pendleton; and Jerry Edwards at Fort Chaffee, (wats line, toll free, 800-643-9750). Eglin is being phased out. No SBC representative is at the camp at Indiantown Gap, Pa., but the CWS number there is area code 717-872-4946.

Romo said Lewis Myers, foreign missionary to Vietnam, who has been serving as coordinator of efforts at Eglin AFB, has been assigned temporarily to the Home Mission Board by the Foreign Mission Board to work in post-resettlement efforts among the refugees. He will be stationed in Atlanta and have offices in the Home Mission Board building.

SBC Executive Committee Approves New Budget

(Continued from page 1)
ies could work together in a fund raising effort to underwrite long-range needs.

The 1976-77 Cooperative Program unified budget goal of \$53 million, approved unanimously, would represent a \$2 million increase over the 1975-76 budget and a \$13 million increase over 1974-75. The 1976-77 budget would set aside \$46,112,400 for operating needs of SBC agencies, \$1,080,000 for agency capital needs and \$5,807,600 in "challenge" funds.

The statement on the Home Mission Board, which has settled some 1,741 refugees through mid-September, commanded the agency "for its policy of purchased services (through Church World Service) in the resettlement of refugees." It encouraged the board to continue its study of "the best way to meet the tragic needs, recognizing at all times the need not to compromise Baptist convictions and polity."

The Executive Committee honored John H. Williams, who will retire Jan. 31, 1976, after nearly 17 years as director of financial planning and assistant to the treasurer.

urer and nearly 41 years in denominational work.

Billy D. Malesovas, 46, native of Waco, current controller and assistant treasurer for the Baptist General Convention of Texas, was elected to succeed Williams. He will begin duties on Jan. 1.

In other action, the Executive Committee approved a 1975-76 Executive Committee budget of \$569,000 and 1975-76 Southern Baptist Convention operating budget of \$817,000. The latter includes such items as expenses for operating the annual SBC, annual contributions to the Baptist World Alliance and Religion in American Life (RIAL) and other items.

The committee also passed resolutions honoring W. Perry Crouch, who will retire as general secretary of the North Carolina Baptist Convention on Dec. 31, and L. H. Moore, who will retire as editor of the Ohio Baptist Messenger next March 31.



Mississippi Officers

New officers for the Mississippi Club at Southwestern Seminary are (from left to right) Debbie Jackson (seated), secretary, Hazelhurst; Randi Lindsay, vice-president, Kosciusko; Judith Ann Fortenberry, program chairman, Ellisville; and Kirk Guldge, president, Grenada.

Television Spot — 'Let Christ's Freedom Ring'

DALLAS (BP) — Baptists are going to "Let Christ's Freedom Ring" during the nation's Bicentennial observance through a 30-second television spot announcement featuring music, color and animation.

The Bicentennial spot, paid for by their state Baptist conventions, has already been mailed to 119 television stations in Texas, Missouri, Georgia and Mississippi.

It is being prepared for distribution in Tennessee and Alabama. "And we've submitted copies to the state convention offices in Arizona and Arkansas," said W. C. Woody, president of TimeRite, Inc., Dallas, which produced the Bicentennial Freedom spot. TimeRite is a subsidiary of the Southern Baptist Radio and Television Commission.

Woody said the Bicentennial Freedom spot is "an open end production. This means that local state Baptist conventions, associations, or individual churches who want to observe the Bicentennial with a religious message, can distribute the spot to television stations in their state or area, and can tag it with their own names."

The spot, animated and in color,

Decade Of Advance

The Move To High Gear

By Don McGregor

The Decade of Advance will begin to swing into high gear with the Mississippi Baptist Convention Nov. 11-13 in Jackson at First Baptist Church.

A special feature on the Cooperative Program and state missions on Tuesday evening to be directed by Dr. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, will give emphasis to the Decade of Advance.

The concept was announced at the convention last year in a message by Dr. Kelly. A year of preparation has followed with meetings in 14 locations across the state in June and July to help familiarize church and association leaders with the idea.

And the idea is simple. It is the total program of Mississippi Baptists for the next 10 years, but the idea is to carry out this program in such a way that it will result in a Decade of Advance all across the totality of the work.

Goals have been established and published. They will be reiterated again and again. They will be refined and upgraded. They will be surpassed and reset on a higher level. They will represent Mississippi Baptists in action in a common-front, 10-year effort that will cause reverberations around the world.

A slide presentation on the work of Mississippi Baptists was used in the 14 meetings held across the state and is available for use in churches that would wish to show it. A taped narration accompanies the slides.

A movie will be premiered at the state convention that also will have a look at Mississippi Baptists in action. It is "The Whales that Came to Mississippi." Following the convention it, too, will be available for showing in churches.

"We Mississippi Baptists are going to be carrying on our work during the next 10 years in some fashion," said Dr. Kelly. "We might as well put forth that extra effort that will make it a Decade of Advance. We need to join hearts and hands in a common, united thrust that will bring glory the name of the Lord in such a fashion as never before. There is never a time for retreat when we represent the Lord of Hosts. We must be forever moving forward in Advance."

Goals that have been established include the increase of the percentage of Cooperative Program funds going beyond the state's borders by one-half of one per cent each year until it reaches almost 36 per cent and the establishment of 100 new churches to bring the total number to about 2,000. There will also be an effort to raise the number of resident members in the state to some 500,000 and to lower the ratio of resident members to baptisms from its present 31:1 to 25:1.

It is hoped that the rate of annual giving of Mississippi Baptists will rise from \$96.03 per member to \$140.21 per member.

New goals can be established. The main thing is to move forward in such a way as never before in every facet of Mississippi Baptists' response and activity in the state, across the nation, and around the world.



First Hymnal For The Deaf

"SING PRAISE," SOUTHERN BAPTISTS' FIRST hymnal for the deaf, recently was published through the joint efforts of the convention's Sunday School and Home Mission Boards. Shown are (l to r) Bill F. Leach, church music department of the Sunday School Board, who was responsible for the editorial and production phases of the hymn book; William E. Davis, one of the "Sing Praise" hymnal committee members and superintendent of the Tennessee School for the Deaf; Carter Bearden, chairman of the hymnal committee and missionary to the deaf at the Home Mission Board. "Sing Praise" contains 234 hymns, words only, and may be purchased in Baptist Book Stores. The hymns in "Sing Praise" are interpreted in American Sign Language and do not always follow the exact words sung by the hearing congregation.

A City In Flames . . .

(Continued from page 1)
ually, this country has been in a state of war for several months, with intermittent periods of so-called peace. No one feels the situation is closed to resolution. When the fighting finally ceases, regardless of who gains control, it will be many long months before Beirut can again be called the Riviera of the Near East.

EDITOR'S NOTE: William Marshall, the Foreign Mission Board's field representative for the Middle East, is stationed in Beirut, one of 14 Southern Baptist missionaries still in the city as of September 22. The situation is changing daily. Further reports will be forthcoming.



Malesovas

The statement on the Home Mission Board, which has settled some 1,741 refugees through mid-September, commanded the agency "for its policy of purchased services (through Church World Service) in the resettlement of refugees." It encouraged the board to continue its study of "the best way to meet the tragic needs, recognizing at all times the need not to compromise Baptist convictions and polity."

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Dr. and Mrs. Winfield Applewhite, missionaries to Indonesia, tell of their work in small-group conferences.



Rev. and Mrs. Dolton Haggan explain their work with the Choctaw Indians in Mississippi—and give samples of a hominy dish to each person.



Mrs. James Young of Bangladesh, wearing the national dress, tells of her work in "the poorest country in the world."



James and Paulette Kellum tell of their experiences in Vietnam.

"The Lord Wants Us To Smell Of Christianity..."

By Barbara Taylor

"The Lord wants us to 'smell' of Christianity," said Dr. Winfield Applewhite, medical missionary to Indonesia during a World Missions Rally at Camp Garawa recently.

As he continued, Dr. Applewhite explained, "Two Indonesian colonels were visiting our new Southern Baptist Hospital in Bukittinggi. As the two men stood outside the nursery and looked through the window at the empty incubators and other modern equipment, one asked, 'Why is this hospital not open for use?' The reply he received was, 'Because it still smells of Christianity.'

"Although the hospital is complete, thoroughly furnished with excellent equipment, and ready for operation, it stands empty of patients and medical personnel. The Indonesian government forbids its being opened, not because of lack of need for medical help, but because of the Christian influence which the building represents."

"Why do we have medical missions?" Applewhite asked the group. "We in Indonesia decided to set a goal for our medical missions outreach. That goal was, 'That within fifteen years the hospital would change the atmosphere of the country so that a person could become a Christian openly.' There are secret Christians in Indonesia now."

Dr. Applewhite concluded by saying, "These last few years have been the happiest, most pro-

ductive years of our lives. The Lord is teaching me the meaning of the Christian life and is revealing to us the scriptures that relate directly to our specific situations."

Also present for the World Missions Rally were the Guy Hendersons, missionaries to the Philippines.

In an informal presentation of the family in missions, the Hendersons and their three daughters gave a brief look at overseas missions.

"How is inflation?" asked one participant. And Mrs. Henderson quickly responded, "It's doing



Miss Danny Stampley, who serves in Ghana, wearing a Ghanaian dress, tells of variety in styles of dress as she shows the group various dresses that women in Ghana wear.

great!" She continued, "It's not so much as in order parts of the world, but food prices have risen as well as rent, housing costs, and other living expenses."

Responding to an inquiry about recreational opportunities, Mr. Henderson said, "We lean over backwards to provide things for our children that would be happening in the United States. For example, the Fourth of July has no special meaning in the Philippines. We have to work at providing these special activities there."

The Hendersons' daughters, Melinda, Patricia, and Angela, told about their school life and the opportunities MKs have for witnessing on a foreign mission field.

When asked how being separated from parents had affected her, Melinda, a student at Mississippi College, replied, "It's made me closer to my parents. I've come to appreciate them more since I've been away from them. And now when we do have time together, we all enjoy being together as a family more."

The afternoon provided opportunity for information visits with the missionaries who were present for the day. During a missions fair, each missionary or missionary family had a display of curios, national dress, even samples of food to taste.

As people went from one exhibit to another, they learned of work in the Philippines from the Guy Hendersons, in Bangladesh from Mrs. James Young, of work in Mississippi with the Choctaw Indians

from the Dolton Haggans, in Ghana from Miss Danny Stampley, and in Vietnam from the James Kellums.

Each missionary at the World Missions Rally requested prayer for special needs which they have in the various areas where they serve.

Rev. and Mrs. James Kellum, who served in Vietnam requested prayer for those Christians who remain in Vietnam, and specifically for Mr. Luu, a Christian man in Camranh Bay; and for Mr. Shung in Saigon, whose responsibility it was to take care of mission supplies, equipment, and buildings in the area. Mr. Kellum also said that he had been told that identification cards have been distributed to the Vietnamese people — a green card means that the person has been investigated and found to be "OK"; an orange card means that the person is under investigation; and a red card means that the person is going to be killed. "Pray," he concluded, "that they will remain firm in their faith."

Mrs. James Young, who will be returning to Bangladesh in a couple of weeks, requested, "Pray for all our missions colleagues that they may be able to keep their heads above emotion. The work is hard and sometimes discouraging." A very special request that Mrs. Young shared was that she might be able to get Jamie, their newly adopted daughter, amended to her passport.

Danny Stampley, of Ghana had a request for personnel, especially for a couple to serve as missionary hostel parents for the school provided for MKs.

(NOTE: Word was received this week that Mrs. James Young's prayer request has had a very happy and exciting answer. The family left the Jackson Airport for Bangladesh on Saturday morning, September 27. They had received Mrs. Young's amended passport with daughter Jamie's name added on Thursday, September 25.)

The Dolton Haggans told of Choctaw Indian children who are Christians, and asked that prayer be said for them as they witness to their friends. There are also several young Choctaw men who are feeling led to preach. "They need our support to remain fast in their dedication against opposition which they may encounter," explained Mr. Haggan.

The Guy Hendersons requested supportive prayers for the Filipino pastors who are in important positions of winning others to Christ. Mrs. Henderson expressed gratitude for good health and asked that prayers be said for those missionaries who are ill, and for those whose children are ill. "Missionaries need good health," she said. "And these missionaries need our prayers."



The World Missions Rally is designed for family participation, from preschoolers to adults. Pictured above are some of the youngsters who enjoyed the day at Garawa.



Mrs. Guy Henderson and Angela tell about life in the Philippines. Mrs. Henderson is wearing a Filipino dress.

Brotherhood Leader Claims Scouts Misrepresent RAs

MEMPHIS (BP) — The Southern Baptist Convention's Brotherhood Commission here has charged the Association of Baptists for Scouting (ABS) and some area Boy Scout Councils with "misrepresentation" and use of Royal Ambassador (RA) boys materials without authorization.

The charges came in a letter from Glendon McCullough, the commission's executive director, to Alden Barber, national chief executive of Boy Scouts of America (BSA) in Brunswick, N. J.

McCullough also called on Boy Scouts to cease promoting combining of Scouting units with RAs and cease using Scouts to "proselyte" boys.

He said he was writing the national BSA at the instruction of trustees of the Brotherhood Commission, which conducts the SBC's missions education program for men, and 231,000 RA boys, in grades one through twelve, in 7,000 Southern Baptist churches.

Boy Scouts say some 3,000 SBC churches have Scouting units.

Boy Scout representatives told Baptist Press they were "concerned" about the letter and would seek to work out any differences they might have with the Brotherhood Commission. "We may have made some mistakes and we may make some more," said O. W. Cooper, of Mississippi, ABS national chairman and former SBC president. "But we can correct any mistakes we have made and we can stop anything we are doing wrong — and do it right."

A spokesman at BSA national headquarters said the letter has been received by Barber and that "he is in the process of having it reviewed and will respond to Dr. McCullough." The spokesman said BSA has not had time to evaluate the individual charges. The basic attitude of BSA toward Royal Ambassadors, he said, "is that it is a fine program which we would want to do nothing to damage."

Homer (Smoky) Eggers of Nashville, a Southern Baptist layman and executive director of the ABS, said that, although professional scouts had some connection to incidents McCullough referred to, his organization had not wilfully misrepresented nor promoted combining of Scouting units and with RAs.

"We have reliable information," McCullough wrote, "that an organization, the Association of

Southern Baptists for Scouting, in alliance with area Boy Scout Councils, is misrepresenting our Royal Ambassador program in using our copyrighted materials without our authorization in the process of engaging in an organizational effort in Southern Baptist churches."

McCullough told Barber that in at least two efforts — in Houston, Tex., and Wichita, Kan. — ABS "proposed to Southern Baptist church leaders a plan for combining Royal Ambassadors and Boy Scouts into a single unit and implied the plan has the support of my agency."

"The net result has been to give leaders of our churches the false impression that the Southern Baptist Convention and the Brotherhood Commission, in particular, support this effort. This is not true," McCullough said.

McCullough added that he does not support a combination of the organizations in any form and noted that the commission has gone to great efforts to avoid such an identification since 1961, when SBC messengers, in an annual session, voted overwhelmingly against a proposed liaison between the commission and the BSA.

As late as the Labor Day weekend, McCullough said, the ABS, was still being represented as an SBC-sponsored group.

He reported that P. A. Stevens, chairman of the Brotherhood Commission's trustees and member of the Louisville area Scout council, was in such a meeting in Louisville, Ky., and challenged the claim.

The Brotherhood leader also said the ABS is distributing a pamphlet comparing Royal Ambassadors to Scouting. "The pamphlet emphasizes Scouting's camping activities and only the spiritual emphasis of Royal Ambassadors. The camping activities of Royal Ambassadors are left out completely, and other RA material quoted out of context, resulting in the presentation of an unbalanced picture," McCullough told Barber.

Eggers said McCullough referred to a pamphlet produced in 1971 by the Alamo Area Boy Scout Council in San Antonio, Tex., which compares the two programs, using some illustrations and copy picked up from RA materials. It has been circulated by the ABS, he said.

Eggers said the pamphlet was

aimed at comparing the two programs so a church could decide what program it wanted. He expressed surprise at the copyright violation charge, adding: "We could prove that there has been much more copyrighted material taken from Scouts, but we believe in sharing things."

The Baptist Scouter admitted that 27 churches in the Houston area, in cooperation with Union Baptist Association and local professional Scouters, are conducting a pilot project called "Royal Ambassador Scouting," which represents a merger of the two programs.

As for the Louisville meeting, Eggers said, "I don't believe anyone there, except someone who was sort of looking for a possible problem, believed we tried to misrepresent the Association of Baptists for Scouting. Mr. Stevens pointed out at the meeting that the association was not an official SBC representative and I agreed with him."

Another aspect of McCullough's letter expressed concern over Boy Scout goals in Baptist churches.

"I'm even more concerned about one of the goals to sell Scouting to churches because of its value in reaching boys for Christ and church membership," he wrote.

"It is the opinion of our trustees and staff that this goal encourages Baptist churches to use Scouting to proselyte boys. We feel this is basically dishonest and strikes at the integrity of Christian witnessing efforts of Southern Baptist churches."

McCullough explained that parents who allow their children to participate in Scouting would not ordinarily consider evangelism a motive while they would in a denominational program like Royal Ambassadors.

"Our agency would consider it unconscionable to seek to represent your program without your approval," he wrote. "I am confident that you have the same respect for the integrity of our program and would not want to damage it."

Eggers responded: "I don't see how they could object to using anything in the world to reach people for Christ, and I thorough-

ly disagree that the Scouting program lacks integrity in that area. I think proselyting (in its worst sense) would be a very isolated incident. It would have to be someone real gungo, like the problems some have in the bus ministry, and would be a misuse of the Scouting program."

"As for damaging RAs, Eggers said, "As a loyal and active Southern Baptist, I would resign tomorrow if I thought our Scout program would damage the mission outreach of Southern Baptists. I don't feel it does."

He and Cooper both noted that there are 22,000 Southern Baptist

churches without Scouts or RAs and that they should have the choice.

"I do not think we should have any sort of hybrid organization," Cooper declared. "I think each organization should be independent of the other in the operation of each program."

"There is a place in all Southern Baptist churches for some form of missionary organization, particularly RAs," Cooper said. "I think there is a place in many Southern Baptist churches for Scouting. Every church ought to have RAs—some ought to have Scouting."

November 2-8 Will Be Royal Ambassador Week

The first full week in November is annually designated as Royal Ambassador Week. The dates for 1975 are November 2-8.

During the special week, boys will have a chance to present to the church activities reflecting Royal Ambassadors. Such activities may include a Royal Ambassador breakfast on Sunday morning, a recognition service, testi-

monies by Royal Ambassadors and counselors, a parent-son banquet, barbecue or cookout, or an emphasis on mission activities, sports, games and camp craft skills.

Resource material with additional program plans and suggestions can be found in the October-November-December issue of the Brotherhood Builder.

For State Fairgoers There's Water In "The Well"

By Sandra Holston, Church Music Department

Thirsty? There's water in "the Well." This year's State Fair will exhibit another first for Mississippi Baptists—"the Well." Offering real water to quench the fairgoer's physical thirst, as well as Living Water to satisfy his spiritual thirst, Mississippi Baptists reach out again to meet the needs of our fellow man.

On October 7-14, the Church Music Department of the Mississippi Baptist Convention Board will assist the Hinds-Madison and Rankin County Associations in this outpost of witness and contact to the people attending the fair.

Each day church members from the area will be sharing their faith and Christian tracts with others. An old-fashioned tent will serve as a center for distribution of free water as well as a resting place. Each night, six different musical groups will present programs of 20 minutes of music in the

"Well." We encourage each of you also to come by "the Well," get a sip of water, and "set a spell."

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

Solving Church Financial Problems

Financial support is one of the fundamental matters which every church and denomination must face. No church programs, new buildings, missionary programs or other church activities can be carried on without finance. Every church must give serious consideration to it.

In this time of economic crunch and spiraling inflation many churches find themselves in a financial bind. While faithful support has continued in most churches, often the demands and needs have climbed faster than the support. Staff salaries must be increased if the financial needs of the servants of the Lord and the churches are to be met. Often these are the very last raises to be given, and at the present time church workers, without unions or other pressure groups to work for them, are among the lowest paid employees on the labor or professional scale. This should not be, for churches cannot allow their servants to suffer. Paul said that the laborer is worthy of his hire. Church officers, and church people, should see to it that provision is made for the needs of all staff members, from the pastor down to the janitor.

Other costs, however, also are increasing. Utilities, building maintenance, insurance, programs, literature, all increase at an accelerating rate. Debts may be fixed, but they are most demanding, and take a priority position in the budget, and new building has become almost prohibitive. Mission needs continue to grow larger, for the denomination cannot even maintain its present level of missions, education, ministries and other programs, without increased income. It is a day when there must be advance merely to stay even.

All of this does create problems in the churches, and pastors, deacons and other church leaders, are

heavily pressed just to find the necessary income, to remain current in their programs and in mission ministries. This is the time of the year when many churches are setting their new budgets, and these problems of church finance are very much in the forefront.

What is the solution? What is the answer to the financial needs of the churches? Is there a plan that will meet the needs of every church?

Many man-conceived schemes have been and are being offered as plans for church finance. The latest, and to us, one of the most absurd, is a new proposal that people support their churches through their credit cards. There actually is promotion of this idea, and some denominations apparently are considering it. We think that Baptist churches should quickly pass it by.

God has given a plan for the support of His Work and that is all that Baptist churches need. The Bible says in Malachi 3:10 "Bring ye all the tithes into the storehouse, that there may be meat in mine house . . . saith the Lord of hosts." That command is clear, and it reveals the plan for support for God's work.

However, someone may reply that Mal. 3:10 is Old Testament and the church is New Testament. That is true, but the principle is the same. In the New Testament the Lord revealed the plan for church finance, and the heart of it is the tithe. The church is to be supported by the tithes and offerings of the people. That is the answer that will meet every financial need of the churches and of the denomination.

Our Lord did not launch His churches on a world wide program, and then leave them without a plan for financing it. In the New Testament He set a program for the support of every church, and that plan is sufficient to meet every need of the church, and to provide the

funds for everything that He commanded. Moreover, that plan of church support is clearly revealed to one New Testament church, so that it is a model for all New Testament churches. Where is it? What is it?

The plan of financial support given to one church is found in the letters to the Corinthian church. In the two epistles Paul revealed a complete plan of church finance, which will meet every monetary need, and also bring spiritual blessing to the church and its members. We cannot do anything more than outline that plan here. Study it carefully, however, and you will find that it is our Lord's plan of finance for His churches, and that it will enable them to do His work as He has commanded. Consider some principles He enunciated through Paul.

1. Church support is based upon the principle of stewardship. Every Christian is a steward, and a steward is required to be faithful in support of the church. 1 Cor. 4:1-2. This is stewardship of life, the gospel, money and all else that the Christian has. All else is based upon this.

2. Church support is to be like the support of the temple worship of the Old Testament, and that was by tithes and offerings. 1 Cor. 9:13-14. Paul calls attention to the support of the temple worship by the tithes and offerings of the people, and then says "In the same way" hath the Lord ordained that the preaching of the gospel is to be supported. Elsewhere it is said that the preaching of the gospel is the task of the church, so here the support of the preaching of the gospel by those who serve the churches, is to be by tithes and offerings.

Experience has clearly shown that the tithes and offerings of the people in the churches will meet the financial needs of the churches both locally and in their sharing in world programs through the denominations. It is not necessary that we repeat here the figures on what tithing will do for Mississippi Baptists or Southern Baptists. Enough to say that it will mean three or four times, or even more, than we are now giving, and will more than meet every need.

3. The bringing of tithes and offerings is to be by the Lord's people, to the house of the Lord, on the Lord's day. 1 Cor. 16:2. Note that it is proportionate giving, and the only proportion discussed in the Bible is the tithe. This is not legalism, for surely the Christian under grace cannot expect to give less than the Jewish people under the law.

4. The income of the church is to be shared with others beyond the local church, and is to be handled with responsibility and care. 1 Cor. 16:3-4

5. Giving is to be done as worship, as a grace, and with joy and liberality, and for sharing the gospel with others. All of this is taught in 2 Cor. 8 and 9.

Here, then, are the principles of church finance.

They are simple so that any church can follow them.

They are fair so that every Christian can share in them whatever his financial status may be.

They are adequate so that every need of the churches and denomination will be met.

Let us preach tithing, and teach tithing, and enlist people to enter the joy of tithing, in all of our churches.

It will bring spiritual blessing and joy in the churches.

It will spread the gospel to needy areas around the world.

It will bring the blessing of God upon the churches and the people.

How meaningful to the work it would be to start a great tithing revival now.



BICENTENNIAL SENTINELS

THE BAPTIST FORUM

Seamen's Service Seeks Christmas Gifts

Dear Sir:

Yes, it is nearing Christmas time again and the staff of New Orleans Baptist Seamen's Service has already begun to make plans and preparations for our activities with the seamen.

Many of you live too far away to take part personally in caroling groups, parties at the center and aboard ships, or the many other activities. However, you can have a vital part in all of these by providing Christmas gifts and Bibles for the seamen.

One of the hardest tasks our staff has to face is telling a seaman, "I'm sorry but we just don't have a Bible in your language." By the end of the year our Bible supply is very low and our budget is running out. Each year our opportunities of giving Bibles is much greater during December. At our annual WORLDWIDE CHRISTMAS PARTY each man is given a Bible in his own language.

During the Christmas season we use approximately 3,000 individual gifts. These gifts may be after shave lotions, shaving cream, toothpaste, razors, blades, deodorants, hankiechiefs, socks, ties, tie clasps or tacks, stationery, ball-point pens, etc. Craft kits are also good. (Anything you might give to the man in your family.)

Last year a number of you sent hand-made articles and the men were very excited about these. They were different and typical of America.

We also need gifts for ladies and children. Some of the officers bring their families with them and we do have a few ladies in the crew of some ships. Various toilet articles, craft kits, crochet, needlepoint, embroidery and sewing materials are very good since they have much spare time while at sea.

Our WORLDWIDE CHRISTMAS PARTY is scheduled for Saturday, December 20th. However, other Christmas activities begin December 1, therefore gifts should be sent as early as possible.

At our WORLDWIDE party we would again like to provide each man with a zippered travel kit filled with toilet articles.

THANK YOU FOR CARING AND SHARING!

John P. Vandercrook
N. O. Baptist Seamen's Service, Inc.
2610 Drexel Ave.
N. O. La. 70122

Light for Living

Chester E. Swor

The Ugly Christians?

Undoubtedly, some of you read a devastating book some years ago with the title, *The Ugly American*. That book presented in fictional names and settings the unfortunate impressions which so many of our nation's citizens abroad—official and tourist—make on people of other countries. Actually, I grieved my way through the book, because I too had witnessed instances abroad in which the truly magnificent spirit of our nation was betrayed by crude, rude, thoughtless behavior and occasionally by cruel remarks to and about our foreign friends. Such citizens of our country were, most surely, not representative of America at our best; therefore they had become "Ugly Americans."

I knew, of course, as did the authors of the book referred to, that such behavior is not typical of our genuine, true-to-the-best-ideals citizens; yet in so many instances these "ugly Americans" were the only ones of our citizens whom our foreign friends had seen. Human nature being what it is, there was often a tendency for them to generalize about all the rest of us.

The parallel thought which came to me as I read the book was this: some "ugly Christians" are doing the same sort of disfavor to genuine Christianity: they create an adverse impression of real Christianity on the minds of non-Christians. To give but one of many possible examples: outside an amphitheatre on a college campus in which a Christian meeting was in progress, a student paraded to and fro, holding a placard aloft, bearing these words: JESUS, YES! CHRISTIANITY, NO! The meaning was inescapably clear: CHRIST IS ADMIRABLE, BUT HIS AVERAGE FOLLY IS NOT PORTRAYED CHRIST WELL.

In First Corinthians 5, Paul gave a clear delineation of some "ugly Christians" in Corinth and offered strong counsel concerning the walk of Christians, lest their lives be no more effective than the lives of the unregenerate world in which they lived.

If you or I were someone's final, determining impression of Christianity, what would the decision be? It behoves every one of us to ask and answer this question honestly: AM I AN ASSET OR A LIABILITY IN CHRIST'S HOPE TO GET THROUGH TO THOSE WHO DO NOT KNOW HIM?

Individuals who have moved into the area but who are still in contact with their home Baptist associations.

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"We Believe In Autonomy, But..."

"We believe in autonomy, but...."

These words are taken from the debate on associational membership reported in the story from the Dallas Baptist Association which begins on page one of this issue of the Record.

The association is being asked to consider a resolution that rejects the seating of messengers from "Charismatic" churches at the coming associational meeting. This is tantamount to excluding the churches from membership in the body.

In the debate the issue was raised as to whether the churches are autonomous, so that the association cannot tell them what they are to believe or practice. As is revealed in the story the reply was that they are autonomous, and that the association is not trying to tell them what their beliefs and practices must be. However, it was made clear that the association also is autonomous, and can determine whom it will fellowship.

Some opponents of the movement to refuse to seat the messengers, raised the issue of the headline, "We believe in autonomy, but...." The person asking the question is implying that the association is saying that it believes in autonomy, but that it is not willing to practice it. The questioner is the one who is in error.

Baptists do believe in the autonomy of the local church, and never does any larger Baptist body seek to tell a church what its position is to be.

However, in Baptist polity, the associations and conventions also are autonomous.

NEWEST BOOKS

THE BURDEN IS LIGHT! by Eugenia Price (Revell - Spire Book, pocket book, paper, 192 pp., \$1.50) Pocket book edition of the book which is the autobiography of Eugenia Price, one of the most loved women's writers of our day. This book which already has sold nearly 500,000 copies now becomes available to many more people in this low cost edition.

WHERE HE LEADS by Dale Evans Rogers (Revell - Spire Books, 125 pp., pocket book, paper, \$1.50) A pocket book edition of a popular book by Dale Evans Rogers which stayed on the 6-month best-seller list. The author takes the reader on a journey through Europe and the Holy Land. This book is called her philosophy of life. Already read by many, it now becomes available to many more.

They do not tell the churches what they are to believe or practice, but they do determine their own membership, and which churches they will or will not fellowship.

They exercise this autonomy by the decision as to whether they will or will not seat the messengers of the churches at their annual meetings. It is a matter of fellowship and the associations have every right to do it.

Therefore, the issue is not "We believe in autonomy, but....", but "We believe in autonomy... of the churches, the associations and the conventions."

Churches can believe what they will, and practice what they will, and continue to call themselves "Baptist" churches. However, if they are to have fellowship with Baptist associations and conventions, those bodies may require that they be "Baptist" not only in name, but also in practice.

We do not know what the action of the Dallas Baptist Association will be in this matter, but under Baptist polity it has the right to refuse to seat the messengers from any church if it so desires.

Churhes can believe what they will, and practice what they will, and continue to call themselves "Baptist" churches. However, if they are to have fellowship with Baptist associations and conventions, those bodies may require that they be "Baptist" not only in name, but also in practice.

It will bring spiritual blessing and joy in the churches.

It will spread the gospel to needy areas around the world.

It will bring the blessing of God upon the churches and the people.

How meaningful to the work it would be to start a great tithing revival now.

find that it lends itself well to the easy reading pace of the author's poetic style.

SO MANY VERSIONS? by Sakae Kubo and Walter Specht (Zondervan, 244 pp., paper, \$2.95) An analysis of a selection of the twentieth century English versions of the Bible. The first chapter discusses several early modern speech versions and then chapter by chapter analyzes later versions. The strong points and weak points of each one is given and also the background for the preparation. The translations are analyzed and evaluated so that the reader may know which these scholars feel are the best.

GOOD MORNING, LORD, DEVOTIONS ON FAVORITE TEXTS by George Gritter (Baker) Brief devotions based on 62 familiar Bible texts.

Church Seeks Baptists Moving To NYC

Dear Editor:

We are an historical Southern Baptist Church — founded as the vanguard church in the whole Northeast area in 1857 — in the inner city attempting to witness to Christ's salvation. We have had a great history in these near two decades. We have watched, however, our membership move out of the inner city and into churches and missions in the suburbs. Like the whole of New York City, we are now in the midst of great change and challenge.

In studying the demographic charts provided by the United States Census Bureau, we have figured that approximately 1 of 450,000 New Yorkers is a Southern Baptist recently moved into the area. How a small church makes contact with that person is our problem.

We have decided that one answer would be to advertise ourselves to people in other areas who might come to live or visit in New York and want to make contact with us. Another approach would be to solicit addresses and names of in-

Let's Talk About Spiritual Gifts

Third in a series of four articles

By J. Terry Young

Associate Professor of Theology

New Orleans Seminary

I am aware that you charismatics are talking about more than healing and speaking in tongues when you talk about the gifts of the Holy Spirit, but inevitably these two matters come into our conversation — and they are the center of widespread controversy in Christian circles today. These two issues must be examined.

Let's look at speaking in tongues. The speaking of tongues that you charismatics practice today is not the same as they experienced on the day of Pentecost. The speech in tongues that you practice is not understood by others — you sometimes call it "heavenly language." The tongues mentioned in Acts 2 associated with the coming of the Holy Spirit was speech known for - eign language.

The expression "tongue" simply means language, and the word "unknown" does not appear anywhere in the Bible in connection with speaking in tongues.

The miracle on the day of Pentecost was that a bunch of Jews suddenly started speaking in ordinary foreign languages they apparently had not known previously. That is why the crowd of people from more than a dozen foreign places were amazed to hear their native languages all being spoken simultaneously. (Was the miracle in the speaking or the hearing? Acts 2 really does not make it clear.) This kind of speaking in tongues seems to have appeared twice more, on a very limited scale, in Acts 10:46 and 19:6. It was always to be associated with reception of the Holy Spirit, why is that not made clear? And why has the speaking in known languages been changed to unknown tongues?

The speaking in tongues practiced by modern charismatics is that practiced by the Corinthian church as reflected in I Corinthians 12-14. It is a speech unintelligible to the ordinary man. It is said to be a gift of the Holy Spirit. It occurs only in the Corinthian church, unless, as some would claim, Acts 10:46 and 19:6 should be interpreted as this kind of utterance rather than the kind on the day of Pentecost.

Speaking in tongues is extensively treated in I Corinthians 12-14 because it was a practice that was disrupting the Corinthian church. Please notice the character of the Corinthian church. This was the church that was divided into four factions over who was the favored pastor, had a prominent layman living with his stepmother in an adulterous affair, was very critical of Paul and his preaching, was profaning the Lord's Supper by making it something of an orgy. The members were chided for being "babes in Christ" rather than mature, were puffed up in pride, and were accused of being worldly as the pagans, among other problems. It was apparently only in this church that we see the practice of speaking in tongues. What a church to copy in anything!

Paul devotes three chapters to the subject of tongues (I Cor. 12-14) as he deals with this problem-ridden church. In I Cor. 12:7, he says, "To each is given the manifestation of the Spirit for the common good." There may be, and are, different gifts. But they are all for the common good, the upbuilding of the church. The gifts differ, and not all are to have the same gift. In 12:8-10, a few types of gifts are mentioned. In 12:28 a more precise list is given. Paul then writes I Cor. 13, the so-called love chapter where he suggests that love is a far better manifestation of the Holy Spirit than speaking in tongues. Notice the irony and sharp contrast of 13:1, "If I speak in the tongues of men and angels, but have not love . . ."

In I Cor. 14 Paul continues his thought about tongues. He does not forbid the practice — in fact, he apparently had had the experience himself. But, he did say some very pointed things about tongues.

1. It is better to speak in a tongue that all can understand rather than one that only God can interpret. (vs. 5).

2. It is better to speak five words that can be understood than to speak 10,000 in a tongue that cannot be understood by all (vs. 19).

3. Those who practice tongues are children in their thinking rather than mature (vs. 20).

4. Speaking in tongues is a hindrance to evangelism (vs. 23).

5. I there is to be speaking in tongues let it be done only by "two or at most three and each in turn, and let one in-

terpret." If these three conditions are not met, speaking in tongues is forbidden (vs. 27).

Paul urges "Since you are eager for manifestations of the Spirit, strive to excel in building up the church." (I Cor. 14:12). Speaking in tongues apparently was severely divisive in the Corinthian church, and it has been in most churches today. How do we square that with the verse quoted above or with 1 Cor. 14:33, "For God is not a God of confusion but of peace"?

Since you feel speaking in tongues is something of a duplication of the miracle of the coming of the Holy Spirit at Pentecost, why do you settle for only a portion of what the scriptures record? The speaking was only one of several miracles. In Acts 2:1-4 we see that when the Holy Spirit

came there was a sound like the rush of a mighty wind, and there were "tongues as of fire" resting on each one. If we are going to ask God for part of the Pentecost experience — the speaking in tongues — why not ask for the whole thing, the sound of the wind, the sight of the tongue of fire, and the three thousand converts? Why settle for only one part, the part which could most easily be counterfeited?

Let's look at one other matter. You have mentioned healing as a manifestation of the work of the Holy Spirit, or as a gift of the Spirit. Let's talk a little about that. Perhaps I should devote a whole letter to the subject later, but let me just mention it here.

I believe in divine healing. As one of my doctor friends asks, "Is there any other kind?" I be-

lieve that God is at work in all healing. He is keenly interested in the whole person, man's physical, psychological, social and spiritual needs. Most of his healing is done indirectly through the use of ordinary means. Some healing uses non-supernatural means that we do not now understand. Some healing may be supernatural, direct and dramatic, but by far most is more ordinary but none the less real.

I find no indication in scripture that we are to promote supernatural healing as a main part of the gospel thrust. Some hold forth more visions of miraculous healings than can be delivered. God may sometimes intervene in the normal course of events to heal someone who seemed hopelessly ill, but that is clearly the unusual and out of the ordinary action

A Non-Charismatic Writes To His Charismatic Friends

of the sovereignty of God. I believe in the miraculous but let us keep it in the proper perspective. God is in the business of healing all the ills of man but he does not often disregard the natural law he has built into his own world. We must beware of seeking signs and wonders. Jesus rebuked the miracle-seeking people of his day on earth, and he probably is not much more pleased with those who received signs and wonders today.

You have made use of Mark 16:17-18 as a basis for healing and for the use of tongues. These verses also mention handling snakes and drinking poison without harm. You probably know that some of the oldest and best manuscripts of the New Testament show that this passage was

not originally part of Mark's gospel, and the book ended with Mark 16:8. I won't argue whether this was or was not a part of the Gospel of Mark. I only want to ask why you are so selective in your Biblical interpretation. If you are going to emphasize verse 18, why don't you practice the whole verse? Why don't you practice snake-handling and poison-drinking to demonstrate you have received the Holy Spirit?

There are valid gifts of the Holy Spirit which Christians can have. I want to talk about these next week. I want you to have a sound full experience with God, with the Holy Spirit in your life. My concern here is that you not try to rely on the bizarre as the almost exclusive evidence of the work of the Holy Spirit.

Doctor Tells Patients: 'God Changed My Life'

By Jim Newton

ALTA VISTA, Va. (BP)—Cursing every other word, a big burly man walked in to the office of Optometrist Lee Satterfield in Alta Vista, Va., and sat down to have his eyes examined.

"When he walked in, cursing like he did, I told myself that I was not going to witness to this man," Dr. Satterfield recalled.

He simply did not have enough courage to tell the cursing man about Christ.

But the experience was a turning point in Lee Satterfield's life. From that day on, he made a vow to make some sort of verbal witness to every patient who comes into this office.

Two years later, the same man came back for another checkup. Mustering up his nerve, this time Dr. Satterfield tried to tell the man about Christ.

It wasn't easy, but Dr. Satterfield told his own testimony of what Jesus Christ had done in his life.

Twenty years ago, Dr. Satterfield left his wife and his church for a life of drunkenness. "For five years, I lived in hell on earth."

But Christ helped him overcome the problem of drinking, mended his broken home, and led him to become an active Christian witness. (A Mississippi pastor was involved in the process.)

When he left, the man was no longer cursing, for he had heard not only a moving testimony, but the clear message of salvation. The man responded by accepting Christ as his personal saviour.

Turning Point

The experience was a turning point in Lee Satterfield's efforts to share Christ with everyone he meets:

"Up until then, I was just taking care of half of the patient — the physical need for sight, not the spiritual."

"It took me two years to get over the fear of witnessing to people in my office. I was afraid that people would think I was some kind of religious nut or something," he confessed.

Today, Lee Satterfield travels all over the world, training laymen how to share their faith in Jesus Christ in effective witnessing. And he still seeks to share Christ with each patient who comes to his office for an eye examination.

Dr. Satterfield has been involved in more than 100 Witness Involvement Now (W.I.N.) schools in 60 different countries through the Southern Baptist Foreign Mission Board and the Baptist World Alliance.

He spends three to six months out of every year leading W.I.N. schools not only overseas, but throughout the United States through the SBC Home Mission Board's evangelism program.

He explained that even though he is gone much of the time, his practice has continued to increase.

And his fears that people would think he is "some kind of religious nut" were unfounded, he admitted. In fact, he said his business had increased because of it.

Booked Solid

To handle the patient load, Satterfield works 15-16 hours a day when he is home. His appointments are booked solid at least three months in advance.

But he is in excellent condition, notwithstanding the physical pressures of his work load by running four miles a day and doing 40 minutes of callisthenics daily. "I feel better than I ever did," he said.

"Lee is 52, going on 21," his wife Ora laughed.

Often he will work all day, and drive 100 miles to lead a lay evangelism school at night.



WITNESSING OPTOMETRIST — Dr. Lee Satterfield, an optometrist in Alta Vista, Va., shares his faith with a patient while he uses a tonometer to examine his eyes. Dr. Satterfield tries to make some verbal witness to each patient who enters his office, and often shares his own testimony of how Christ helped him overcome a drinking problem, mended his broken home, and led him to become an active Christian witness. (BP Photo courtesy of World Missions Journal)

Whenever a patient sits behind the phoropter, which measures the patient's eye correction needs, Dr. Satterfield projects a slide showing the aisle of a beautiful Catholic church on the screen as he looks into the patient's eyes.

"Many times, the patient will comment on the beauty of the church and it gives me a perfect opening to ask about their involvement in the church and share about Christ," he said.

Later, in his office during consultation with the patient, Dr. Satterfield will usually give the patient some Christian leaflets and booklets that tell how to be a Christian.

Accepted Christ

At the age of 41, he accepted Christ during a revival meeting at a Methodist church. "But I

tell almost every patient, I'm not only interested in your physical vision, but in your spiritual vision as well."

Then he will share his testimony and urge the patient to commit his life to Christ.

One of 19 children, his mother died when he was only three and his father died shortly afterwards. He and the other three youngest children were reared in the Masonic orphanage in Oxford, N. C.

Accepted Christ

At the age of 41, he accepted Christ during a revival meeting at a Methodist church. "But I

really didn't receive enough instruction to grow spiritually."

He served in the British, Canadian, and American armies during World War II and fought all over Europe, including France, Holland and Germany.

After the war, he worked in the composing room for Bynum Printing Co., in Raleigh, N. C., the company that then printed the Biblical Recorder, North Carolina Baptists' state paper. It was there he met his future wife, Ora, who was secretary to W. C. Carpenter, then editor. They were married in 1946.

He went to Campbellsville College, to Wake Forest University, earned the doctor of optometry; then set up his practice in Laski, Va.

Through his wife's influence, Dr. Satterfield became active in church work. However, he also became active in civic club work and began to mingle with people who were social drinkers.

"Within a year, I was a drunk," he confessed. Dr. Satterfield left not only the church, but his family including his wife, Ora, and two sons, ages three and five.

"Then one night, when I was perfectly sober (which was unusual), God in His still, small voice said to me, 'Get back in the church where you belong.'

An hour later, Dr. Satterfield said, the pastor of a small country congregation, Pine Grove Baptist Church near Alta Vista, drove up to visit someone else and asked for directions.

Dr. Satterfield greeted Gerald Buckley, the pastor, by saying, "You're just the man I wanted to see." Then he told him of his experience the previous night, and Buckley invited him to the revival meeting that was in progress at the Piney Grove church that night. "This is the answer to our pray-

ers," the pastor said.

Gave His Testimony

That night, for the first time, Dr. Satterfield gave his testimony. That was 15 years ago, and Dr. Satterfield has been doing it ever since.

He and Ora were reunited after their five-year separation and their life together was changed.

But there were still doubts. "Now I realize that there was too much of Lee Satterfield in my church work then, and not enough of Christ," he confessed.

For a while Dr. Satterfield considered moving away from Alta Vista, because "all the people there knew I was a drunk." Instead, he and Ora joined Central Baptist Church, which is located just across from his former office.

Now, whenever he sees someone who knew him during those days of drunkenness, Dr. Satterfield will ask them if they remembered him when he was a drunk and then tell them what Christ has done to change his life.

Because of the depth of his own experience, Dr. Satterfield felt for a while that God might have been calling him as a pastor or as a missionary.

But he was too old for appointment as a career missionary by the SBC Foreign Mission Board. So he contacted the Africa Evangelical Fellowship who said they just did not have a place for him to serve. Instead, Dr. Satterfield has gone all across the world and nation, training other laymen to be effective in sharing their Christian faith.

(This article was adapted from the October World Mission Journal, publication of the Brotherhood Commission. Rev. Gerald Buckley, mentioned in the story as being the human instrument used to lead Lee Satterfield back to the Lord, is now pastor of Parkway Baptist Church in Natchez. Piney Grove was his pastorate while he was a student at Southeastern Seminary, Wake Forest, N. C.)



John and Elizabeth Merritt with sons Mike, Phil, and Mark, at Grace Baptist Church, Heidelberg, Germany. (Photos by Alice Hyatt)

Mississippians Key Men In Europe

By Alice N. Hyatt

Mississippi has often been cited for producing outstanding leaders of Southern Baptist churches and institutions. Now a new generation brings credit to the state in another geographical area.

Three Mississippians are key men in the European Baptist Convention, English-speaking. They are John W. Merritt, Hal B. Lee, and Charles Long.

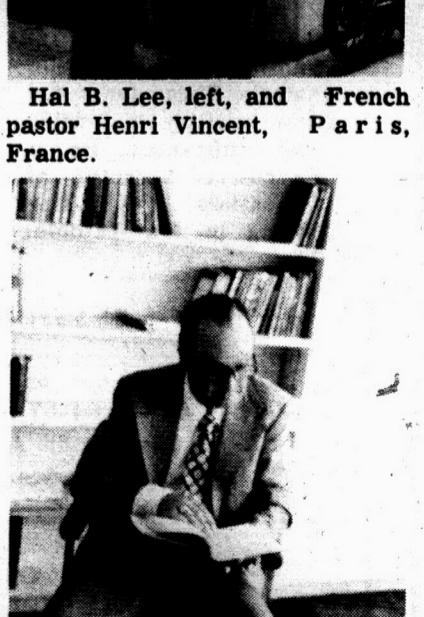
Merritt, native of Hattiesburg, is EBC Executive Secretary with headquarters in Heidelberg, West Germany. He is helper and consultant to 41 churches in 10 European countries. He graduated from Mississippi College ('52) with New Orleans Seminary ('55). Mrs. Merritt is the former Elizabeth Pope of Mobile. The Merrits have three sons.

Lee, graduate of Mississippi College ('54) and Southern Seminary ('58) calls Pascagoula home, and recently arrived there for furlough. Lee has been pastor of Emmanuel Baptist Church, Paris France. Americans and others in Paris for business and educational reasons, appreciate the warm fellowship of this church. It is a strategic part of both the EBC and the French Baptist Federation.

Mrs. Lee is the former Lois Ann Green, native of Independence and daughter of the L. E. Greens, of Prentiss. The Lees have four children.

Long is pastor of International Baptist Church, Brussels, Belgium. Located near NATO headquarters, this church, too, is strategic in the EBC and the Belgian Baptist Federation. It provides a warm international fellowship for English-speaking Baptists. Long, born at Ethel and a graduate of Mississippi College ('58) and New Orleans Seminary ('62),

(Continued On Page 6)



Charles Long in his study at International Baptist Church, Brussels, Belgium.



Left to right: Dr. Earl Kelly, Dr. Bill Baker, Mrs. Bill Baker, Mrs. Tanner Riley, Tanner Riley.



Left to right: Mrs. James Coleman, Mrs. Paul Jakes, Mrs. Ralph Buckley, and Barry Hardy.

First, Clinton, Honors Staff

The congregation of First Church, Clinton, honored its staff members Sunday, September 21, with Dr. Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, preaching at the evening service. This was the beginning of the church's Staff Appreciation Week.

Full-time staff members to be honored included Dr. Bill Baker, pastor; Tanner Riley, minister of music; Mrs. Ralph Buckley, kindergarten director; Mrs. Paul Jakes, financial secretary; Mrs. James Coleman, educational secretary; and Barry Hardy, minister of youth. Their time of employment with the church, from longest to shortest: Mrs. Buckley, 13 years; Mrs. Jakes, ten years; Mr. Riley and Mrs. Coleman, both eight years; Dr. Baker, two years; Mr. Hardy, three months. All the church's staff, both full-time and part-time, and their families were seated together in a reserved place of honor.

As he began speaking, Dr. Kelly said, "We are here to thank the people who give leadership to the vibrant organization called the church." After reading from Colossians 1:28 and Colossians 1:18, he continued, "Whatever glory

comes to them comes in their relationship to Him who is the light of the world. They through their lives help us to catch His image through the reflections that they give us."

He said that the godly person who fills a position on the staff within a church is a person that God uses. "God's person is a person in God's place doing God's work in God's way with God's results."

In concluding his sermon, he declared, "When you are God's person in God's place doing God's work in God's way, you can never measure the results. When you have done your best, the glory of Jesus Christ will become evident to all and he will have the preeminence."

As chairman of the church's Personnel Committee, Billy Hudgens, associate in the state Sunday School Department, was in charge of the evening's activities. Tommy Spigener of the MC faculty led the congregational singing. James Arden Barnett, chairman of deacons, represented the church in expressing appreciation to the staff.

A reception honoring all church employees was held following the evening service.

NASHVILLE — Special interests and needs of single adults prompted the recent naming of Linda Lawson as single adult work specialist in the Sunday School department of the Southern Baptist Sunday School Board.

Miss Lawson, the first to serve in this new position, will work with never married and formerly married persons of all ages. Her initial responsibilities will include an assessment of the interests and needs of singles, how churches are responding to singles, what resources are now available and what products and services are needed.

Present figures indicate that one out of three adults is single, representing a total of approximately 48 million. Choosing a lifestyle from the variety of options available and dealing with the single status are examples of special problems to be worked out by singles.

A native of Alabama, Miss Lawson is a graduate of William Jewell College, Liberty, Mo., and the University of Missouri, Columbia, where she earned the master of arts degree.

Before assuming her present position, Miss Lawson was editor

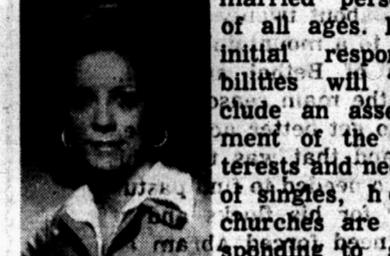
New Orleans Baptist Seminary. W. A. Criswell, pastor of the 18,000-member First Baptist Church of Dallas, Texas, will be on campus Nov. 4-7 for a special week of preaching in Alumni Chapel. His daughter, Ann Criswell Jackson, will accompany him and will conduct a vocal clinic for the School of Church Music during the week.

Criswell, a 1937 Ph.D. graduate of Southern Seminary, has been pastor in Dallas for 31 years. He is a former president of the Southern Baptist Convention. His 10 a.m. services in the chapel will be open to the public.

Linda Lawson Named Singles Work Specialist

of youth materials in the Sunday School department for five years.

Single Adult Conferences, scheduled annually at Ridgecrest and Glorieta Baptist Conference Centers by the Sunday School department had a combined attendance of 2,500 this year. A survey on the characteristics, concerns and interests of singles was conducted at the conferences to help the Sunday School department minister to singles in the most effective way possible.



42 Mississippi Students Enrolled At Southern

LOUISVILLE, Ky. — Mississippi students — 42 of them in all — are among 1,763 students from 44 states and 24 foreign countries enrolled at the Southern Baptist Theological Seminary this fall. Compared with 1,459 students last year, this year's fall enrollment is an increase of 304 students or 21 per cent.

Mississippians — — —

(Continued From Page 5) Orleans Seminary ('65), expects to return to the state for furlough in December, 1975. His wife is the former Sandra Lee of Parkin, Arkansas. The Longs have two children.

These three men are SBC missionaries, and worthy representatives of Mississippi Baptists.



At Work In Argentina

Since 1903 when Southern Baptists began work in Argentina the total number of churches has grown to around 232 with 80 missions, and the members to 21,800. There is an excellent seminary in the capital city of Buenos Aires, a well-organized convention which includes a Home Mission Board, a Children's Home, and radio and TV work.

Still the greatest need in Argentina today is for more churches to speed the work of evangelism and training.

In 1965 my husband and I started the work which has since become the second Baptist Church of Mar del Plata. Missionaries who serve in the pastorate have as their long range purpose the developing of a work which in due course will be put into the hands of a national pastor. The Cooperative Program which pays the missionary's salary makes it possible for us to start a church and stay with it until it is strong enough to support its own minister and carry forward its work.

The church now has 45 members and in a recent program celebrating its third anniversary, seven people made decisions. Among them was a Japanese woman (we have many nationalities here) desperately unhappy over the death of her little four-year-old boy. A couple from the church, themselves Christians for only three years, witnessed to this woman and brought her to the service. She gives every evidence of an intelligent, sincere commitment to the Lord and will soon begin the classes leading to baptism and church membership. This is the Cooperative Program at work on my field.

Mrs. Mark Alexander, Jr., Argentina

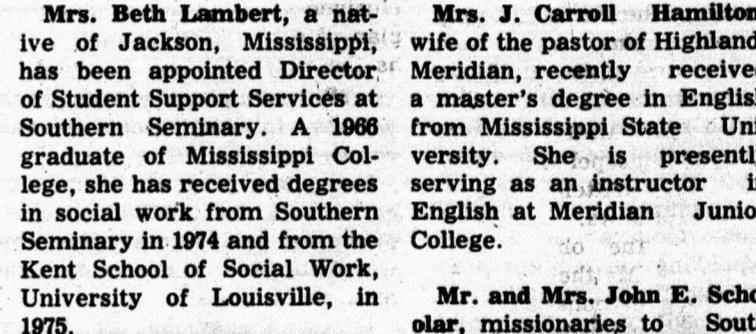
Names In The News



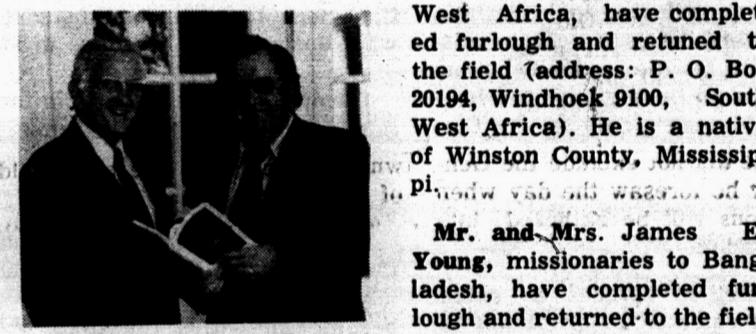
NEWS COMMENTATOR PAUL HARVEY (left) was interviewed by the producers of two radio programs for the Southern Baptist Radio and Television Commission. Questioning Harvey were CHARLES YATES (center), producer of "MasterControl" and JIM RUPE (right), producer of "Country Crossroads." Harvey's remarks about religion, family life, and the future of America will be aired on later presentations of the two shows.—Radio-TV Commission Photo by Bonita Sparrow.



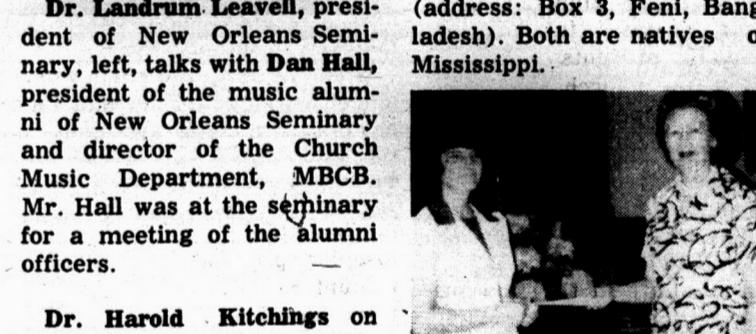
Mississippians visiting at the Baptist Building in Springfield, Illinois, recently included Mrs. Carolyn Hendrick of Jackson, left, and Owen Cooper of Yazoo City, former SBC president, right. Mrs. Hendrick's son, Rev. Harold Hendrick, center, is pastor of Lincoln Avenue Baptist Church, Jacksonville, Illinois. The boys in the picture are his sons, Stephen and David. Mr. Cooper was a participant in a recent Baptist Men's Retreat at Carlinville, Illinois.



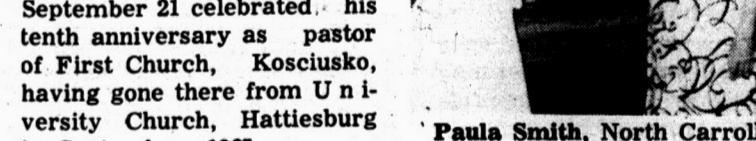
Mrs. Beth Lambert, a native of Jackson, Mississippi, has been appointed Director of Student Support Services at Southern Seminary. A 1966 graduate of Mississippi College, she has received degrees in social work from Southern Seminary in 1974 and from the Kent School of Social Work, University of Louisville, in 1975.



Mr. and Mrs. John E. Scholar, missionaries to South West Africa, have completed furlough and returned to the field (address: P. O. Box 20194, Windhoek 9100, South West Africa). He is a native of Winston County, Mississippi.



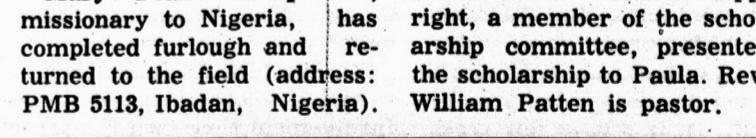
Dr. Landrum Leavell, president of New Orleans Seminary, left, talks with Dan Hall, president of the music alumni of New Orleans Seminary and director of the Church Music Department, MBCB. Mr. Hall was at the seminary for a meeting of the alumni officers.



Dr. Harold Kitchens on September 21 celebrated his tenth anniversary as pastor of First Church, Kosciusko, having gone there from University Church, Hattiesburg, in September, 1965.



Luther M. Greer, father of Mrs. Steven P. Hicks, Baptist representative to Mexico, died September 7 in Poplarville, Miss. The former Minnie Greer of Poplarville, she may be addressed at Apartado Postal 267, Ciudad Satelite, Ed. de Mexico.



Mary Frank Kirkpatrick, missionary to Nigeria, has completed furlough and returned to the field (address: PMB 5113, Ibadan, Nigeria).



Paula Smith, North Carrollton, received the Mae Lorette Smith Stepp Williams Scholarship from the North Carrollton Church recently. Paula is the daughter of Rev. W. Martin Smith, pastor emeritus of the church, and Mrs. Smith. A second year student at Clarke College, she was on the staff at Ridgecrest Baptist Conference Center during the summer. Miss Amie Stepp, right, a member of the scholarship committee, presented the scholarship to Paula. Rev. William Patten is pastor.

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Living By Faith Is Going Where God Leads

Genesis 11:26 to 12:20

By Wm. J. Fallis

Genesis is so much more than a collection of stories of ancient people. Just thinking back through the September lessons will call to mind several of its basic ideas in Jewish and Christian beliefs: creation, God above the universe, the role of mankind, sin as disobedience and alienation, judgment and grace. This next section of three lessons can be titled: "God's Call: Our Pilgrimage of Faith." Of course it deals with Abraham, often called "father of the faithful." But the lessons don't stop with his experiences in the past; they go on to show that living by faith is a challenge for every believer in every age. Also, because no one can leap at once from the first day to the last day of life, living by faith is a pilgrimage.

age of trusting God one day at a time.

The Lesson Explained

GOD CALLS ABRAM IN HARAM (vv. 1-3)

Abram was the oldest son of Terah. Some time after his youngest son died, Terah moved his whole family from Ur to Haran. Both cities were centers of moon worship and probably had other gods as well. Joshua 24:2 makes it clear that Terah worshiped other gods in Ur, and Yahweh (the Lord) may have been included. But he may have moved his family to avoid pagan influences. Haran was on several trade routes.

It was there that Abram had a vision or some experience in which he knew the Lord was calling him. He wanted Terah's son to leave his country and his

father's house, to leave the safety of the city and the whole pattern of life where he was at home. The Lord did not say where Abram would be going, but he made a magnificent promise. Although Abram was already seventy-five years old, the Lord said he would make of him "a great nation." Of course, his name would be great, but even more significant he would be a blessing.

That is the key word of God's call and promise — "blessing." But it did not mean special benefit or privilege without a balancing responsibility. By Abram's response in faith "shall all families of the earth be blessed."

ABRAM BUILDS AN ALTAR IN CANAAN (vv. 4-7)

Abram and his family were probably not the only travelers on the road out of Haran west-

ward. One ancient Babylonian document tells of a man who leased a wagon for a year, and the owner forbade its use on a trip to the Mediterranean. But Abram's purpose was unique, and his destination was unknown. We are not sure what the word "Souls" means; different translations suggest persons, slaves, and dependents.

After some months they reached Canaan. The earliest mention of Canaanites outside the Bible is in an Egyptian inscription of the fifteenth century B.C. We assume that they lived in walled towns throughout the region west of the Jordan. Thus, Abram had not come to unclaimed territory; the people and their culture had been developing there for centuries.

Probably following a trade route, Abram's caravan worked its way southward to Shechem (Sichem, KJV) with the plain of Moreh to the east. There "the Lord appeared to Abram" and told him he had reached the land God had promised. Although other people were living there, God said it would be Abram's home. That reassurance led Abram to build "an altar unto the Lord." In that simple way he witnessed in a foreign land.

ABRAM, NOMAD AND WORSHIPER (vv. 8-9)

God sent his son to the earth to bring truth to the earth. He is the one person who can tell us what God is like and what God means for us to be. In Jesus Christ there came into the world God's life-giving and creating power.

Matthew's "Emmanuel" and John's "Logos-word" both make the same claim for Jesus that God himself is uniquely present in Jesus Christ. Joseph was told that the child was to be born and would grow to be the Saviour who would save God's people from their sins. Matthew presents Jesus as born King of the Jews in his birth, the mission of the King was not for His own sake, but for us — mankind — and our salvation. The death of Christ was no accident.

After some time Abram led his group about twenty miles farther south to a mountain between the towns of Bethel and Hai. Perhaps the main reason for moving was to get better acquainted with the land that was to be his, but he also needed to find pasture and water for his flocks and herds. That need forced Abram and his family to live in tents and be able to move across the open range. He was a nomad.

There on a ridge east of Bethel Abram built another altar to the Lord "and called upon the name of the Lord." The Canaanite city was a sanctuary city dedicated to the god El, and the word means house of El. Thus, perhaps within sight of the Canaanite shrine Abram offered his worship to the Lord (Yahweh).

located to the god El, and the word means house of El. Thus, perhaps within sight of the Canaanite shrine Abram offered his worship to the Lord (Yahweh).

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Sunday School Lesson: Life and Work

Matthew 1:1-25

By Bill Duncan

The study of the book of Matthew is a presentation of Jesus Christ in terms of his human and divine origin, identity, mission, authority, gifts, demands, deeds and teachings. Matthew does not raise questions about the nature of Christ. He chooses rather to present Jesus in terms of his function: fulfilling the law, revealing the Father, saving men from their sins, creating the church, overcoming demons, sickness and death.



Jesus a genealogy and then turn around and say that he had no earthly father? I believe that this was for legal purposes. It is not a contradiction of ideas.

An interesting feature of Matthew's genealogy is the inclusion of some unexpected persons. Four women are mentioned and three by name. Two of these women are not even Israelites. These names being included speaks of the inclusiveness of the redemptive plan of God, culminated in Jesus as the Saviour of the world.

THE ORIGIN OF JESUS

The birth story of Jesus gives the origin in terms, birth from a virgin Mary and begotten of the Holy Spirit. All that took place was found to be the fulfillment of prophecy. Thus the divine origin of Jesus is stressed.

The name of Jesus indicates his purpose in coming to save us from our sins. The idea of salvation or deliverance springs from God. To Matthew salvation is both a gift and a demand. Man who is saved is to live as a child of God.

The name Emmanuel, God with us tells us that God is uniquely present in Jesus Christ. The origin of Jesus is unique in that God's nature and human nature are brought together. Jesus was like any person. This does not explain the sinlessness of Jesus. He chose not to sin by choice.

The supernatural birth of Jesus was the work of the Holy Spirit. He was born of the virgin Mary and begotten of the Holy Spirit. Joseph's part in the Matthew account reinforces the claim that Jesus had no earthly human father.

Matthew makes it clear that Joseph and Mary had no sexual relationship until after the birth of Jesus. There were children born of this marriage after Jesus.

In presenting Jesus as "conceived of the Holy Spirit," the divinity of Jesus Christ does not depend upon Mary.

The Old Testament passage of Isaiah 7:14 is appealed to in order to find support for the account of the birth of Jesus. The fact of the origin of the birth of Jesus can stand by itself. The prophecy only supports the story believed by Matthew and other gospel writers.

THE MISSION OF JESUS

Jesus Christ was known as "Emmanuel, God with us." The name "Emmanuel" does not ap-

THE TEACHINGS OF JESUS

IN MATT. 5-7

R E P R I N T: Verse-by-verse treatment of The Sermon on the Mount. Supplementary help in study of Matthew. It was text for January Bible Study of 1965. Inquiries for it have been made every year since going out of print. First edition: 250,000 volumes. By H. Leo Eddleman. Order direct from:

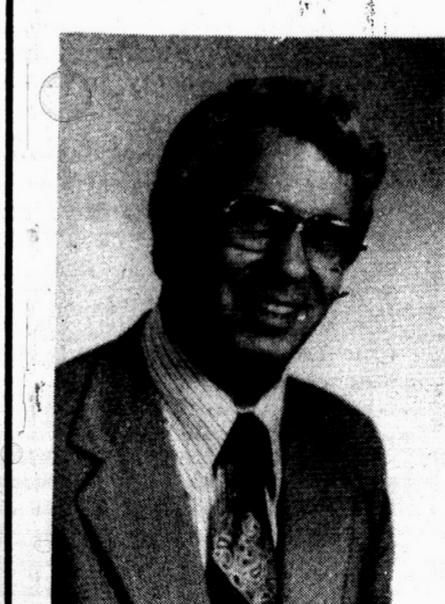
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PARTNERS IN GROWTH

Thursday, October 2, 1975

Just For The Record

Unity Receives Baptistry Painting

Mrs. Alpha Turner Stanford, former member of Unity Church, Leakesville, has adorned the baptistry of Unity's sanctuary with a beautiful and appropriate work of art.

The scene is a replica from a slide taken on the Jordan River, by Rev. Harvill Jackson, owner of Palestinian Gardens, Lucedale.

Mrs. Stanford is the daughter of the late R. Melvin Turner of Leakesville, and Mrs. Turner. She and her husband, Paul Stanford, reside on Fairley Rd., Gautier, with their two sons, Duane, 16, and David, 8.

Mrs. Stanford studied art at the University of South Mississippi, and has since pursued her profession as an artist.

Rev. Curtis Reese is the Unity pastor.

Hillsboro Homecoming

Hillsboro Church (Scott) will hold annual Homecoming Day on October 5. Regular worship hours will be observed with Dr. John Barrow bringing the morning message. There will be "dinner on the ground." Singing, testimony, and devotion will conclude the afternoon service.

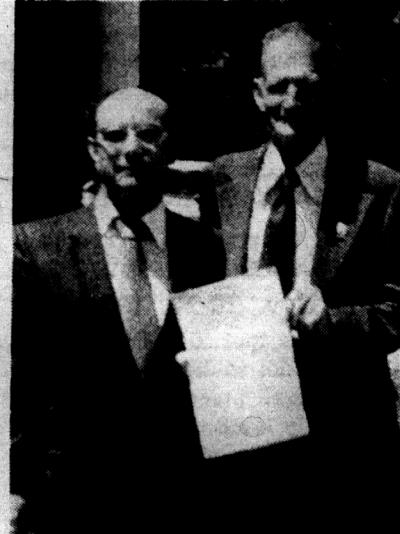
All proceeds of the day will go toward a special "Golden Savings" Cemetery fund. The annual interest from this fund will provide the necessary upkeep of the cemetery without annual donations.

Rev. Herbert Eichelberger is pastor.

Siloam Homecoming

Rev. Claud Howe of Senatobia will be guest speaker for homecoming day at Siloam (Clay) on October 12. Mr. Howe, a former pastor at Siloam, will speak at the morning service. Afterward, dinner will be served on the grounds.

A music program to be presented in the afternoon will be under the leadership of Mike Woodson, choir director. Rev. Walter Fredericks is the pastor.



Center Grove Given An Acre Of Land

Spinks Pogue, right, has presented to Center Grove Church, near Meridian, a deed to one acre of ground. Rev. Jake Williams, pastor, left, accepted the gift for the church on August 31. The land is to be used as the site for a parsonage. Mr. Pogue, 75, has been a member of Center Grove since 1920. He is active in Sunday School, Church Training, and Brotherhood.

Missionaries To Produce Film In Nagasaki

NAGASAKI, Japan — A 20-minute film, "Nagasaki Bridges of Love," is being produced here by Southern Baptist missionaries Mr. and Mrs. Pratt J. Dean.

The 8mm film includes scenes of missionaries, pastors and lay people witnessing and administering in Nagasaki. It is being prepared for various world mission conferences in South Carolina and Tennessee and will be shown for churches upon request, schedules permitting, according to the Deans.

"In this 30th anniversary year of the atomic bomb blast, we are showing American Christians adding spiritual treasures to Nagasaki's history," Dean said.

Providence To Mark 157th Anniversary

Homecoming day on October 5 will commemorate the 157th anniversary of Providence Church, Hattiesburg. The church was organized in 1818.

Rev. Weldon Grafton, son of a former pastor, will preach at 11 a.m. A musical program from 1:30 to 2:30 p.m. will follow dinner on the grounds.

Rev. Larry Gafford is the pastor.

A Woman's World Reaches Far Beyond the Ironing Board

Wilde Fischer

If I had to choose a dish or food to be, I wouldn't want to be turkey, even though for a couple of seasons a year people would really look forward to eating me the first time or two, but they would dread the sight of me when I became hash or something as blooey.

Now would I want to be chocolate candy, though people would buy me by the tons to make both themselves and others happy, because later they'd hate me for making them fat and for messing up their complexions.

Being caviar in a silver dish on tables of the rich seems glamorous but decidedly temporary.

Steak, likewise.

Maybe a good food to be is ice cream, for little children would love me, and I would find myself going all over the world, wherever little children are cared for. But that's still not enough — still not the food I'd choose to be.

I think I'd choose to be bread — for people want bread for every meal. More people would live by me than any other food. But I can't be a food. I'm a person. Besides, the Scriptures tell us that man doesn't live by bread alone. I can't be bread to a person, but I can, after all, break the Bread of Life to people every day in loving, praying, and giving.

You can, too. It's sorta' like we drive delivery trucks from the world's best bakery.

Louise Deacon Dies

Hoyle Pass, age 62, a deacon at Louise Church, Louise, Ms., died September 22, at King's Daughters Hospital in Yazoo City, after a long illness.

Funeral services were held at Louise Church September 23. Rev. Dan Mobley, pastor at Louise, and Rev. Curtis Raglan, pastor at Calvary, Belzoni, officiated.

Mr. Pass had been employed with a Humphreys County road firm for about sixteen years. He was a Mason.

He was born October 14, 1912, in Yalobusha County, the son of John and Maude Ward Pass, one of two girls and four boys.

Survivors include his wife, the former Odell McWilliams, to whom he had been married for 41 years, since May 30, 1934, and one brother, Marcus Pass of Yazoo City.

Burial was at the cemetery in Belzoni.

Devotional

What A Promise!

By L. Edward Gandy, Pastor, First, Bruce

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). Isn't that a great promise? That verse of scripture is rich in its promise concerning prayer. Three important truths about prayer are contained in that promise.

First, there is the petition. Jesus said that He would do whatever we asked, but we have to ask. In my early teens I was terribly shy about asking girls for dates. There was one girl I liked much better than any other, but I never could get up the courage to ask her for a date. When we moved to another city, that pretty little girl told me that she had always wanted to date me. She was willing, but I didn't ask her. We are guilty of this in our prayer life. God is much more willing to act favorably on our petitions than we are to ask. We have not because we ask not.

Then there is the power. Jesus said that if we would ask in his name he would do it. Only God has the power to make a promise like that, and that's exactly who Jesus is. He is the omnipotent one. He has the power to forgive and save. He has the power to give eternal life to all who believe. And, he has the power to answer our prayers.

Finally, there is the potential. Whatsoever ye shall ask. In his book, *All Things Are Possible through Prayer*, Charles Allen says, "The trouble with a lot of people is: Their God is too small." God wants to do great things for us. The same grace and love that saves us through faith will supply our every need in Christ Jesus. We're asking God for little things and he wants to give us all the good things that we need.

I'm trying to claim this great prayer promise of our Lord's for my life. What about you?

Natchez Broadcaster To Help Select Winners For Abe Lincoln Awards

Colonial Heights Calls Len Turner

Rev. Len Turner has accepted the pastorate of Colonial Heights Church, Jackson and assumed his new duties October 1.

He moved to Colonial Heights from Cottage Hill Church in Mobile, Alabama, where he has served as associate pastor and minister of evangelism for three years.

A native of Greenville, S.C., he was graduated from Mars Hill College, N.C., and Southwestern Seminary in Ft. Worth.

He has led over 125 youth revivals. In the past two years, Cottage Hill has led Alabama in number of baptisms and was tenth in the Southern Baptist Convention in the number of baptisms.

He and his wife, Pansy, have two children — Stacy Dawn, 4, and Kevin Blake, 2.

Dr. Phillips McCarty, professor of religion at Mississippi College, has served as interim pastor since January, 1975.

A reception is planned in the near future to welcome the pastor and his family to the community.

If criticism is your avocation start on the home front.

Natchez broadcaster Mrs. Marie Perkins will join nine other broadcasters from across the country in Fort Worth October 7 to select winners of the Seventh National Abe Lincoln Awards to broadcasters.

The Abe Lincoln Awards, sponsored annually by the Southern Baptist Radio and Television Commission, are designed to encourage quality in broadcasting.

The winners will be honored at the Seventh National Abe Lincoln Awards program February 12, 1976 at the Tarrant County Convention Center.

Mrs. Perkins, general manager of WNAT-WQNZ-FM Radio in Natchez, received an Abe Lincoln Merit Award in 1974 for her station's "innovative approach to community programming."

The station was cited for such programs as "Fact Finding," "Today's Issues" and "Face The Issue."

sue" which the Abe Lincoln judges that year agreed made her station part of the cure rather than part of the problem of public apathy.

It was in 1974 that Mississippi had two broadcasters nominated from the top honors, a unique situation that has not occurred during the Awards programs.

Robert L. McRaney, president of WROB-WAMY in West Point, Miss., and executive secretary of the Mississippi Association of Broadcasters, was the other Abe Lincoln Merit Award winner that year.

RIO DE JANEIRO, Brazil — The First Baptist Church here, Latin America's largest Baptist church, celebrated its 91st anniversary recently. The church was organized on Aug. 24, 1884, by Southern Baptist pioneer missionary to Brazil, William Buck Bagby.

Off The Record

"What do you mean by publicly insulting me in your newspaper?" roared the politician.

Editor: "Now just a minute. You told us you resigned as City Treasurer."

"I did," shot back the politician. "But where did you put the news? You put it in the column devoted to public improvements."

Two hard-working secretaries were riding home from work on the bus and one said, "Isn't it fierce the way we have to work these days?"

"Fierce isn't the word. Why, I typed so many letters yesterday that last night I finished my prayers with 'yours truly'."

When the teacher asked the little boy if he were animal, vegetable or mineral, he answered proudly, "Vegetable. I'm a human bean."

Arlis Anderson, Starkville Layman, Killed By Falling Radio Tower

Arlis Anderson of Starkville was suddenly and tragically killed in an accident at his home on August 6. For several years in succession, Mr. Anderson's picture was printed in the Baptist Record with his Sunday School class of ten-year-old boys who had picked up pecans and sold them to obtain money for the Lottie Moon Christmas Offering.

His youngest son, Larry, had erected a ham radio tower and antenna beside the Anderson home several years ago. On the afternoon of the accident, Mr. Anderson and two of his grandchildren, Valerie, 5, and Andy, 4, were sitting in the back yard. Some men were running a brush hog, for the purpose of enlarging the yard. Mr. Anderson insisted that they run it close to one of the antenna's four guy wires. When they did so, the brush hog got hung in the cable-size guy wire. The force caused the 120-foot tower and antenna to reel back and forth and then to come crashing down on Mr. Anderson and the children.

Mr. Anderson was killed instantly. Andy was only bruised. Valerie suffered a hairline fracture to the skull, and severe leg and arm injuries, but doctors predict that she will have a complete recovery.

Mr. Anderson's son, David, fa-

ther of Valerie and Andy, lives in a mobile home on the "home place." Anderson's daughter, Mrs. Virginia Brogdon, is employed with the Foreign Mission Board, SBC. His wife is a secretary on the University campus. Her address is Mrs. Arlis Anderson, Drawer CL, Mississippi State, Mississippi 39762.

Mr. Anderson was a field representative who had traveled extensively for the agricultural experiment station at Mississippi State University.

His daughter, Mrs. Brogdon, said, "As he traveled all over the United States, he would take time at night to write many people and offer words of encouragement or express appreciation for what they meant to him. He had a great influence on the lives of many persons, young and old, encouraging them in their Christian walk of life. We are comforted by the fact that he was a wonderful Christian and, along with Mother, provided a wonderful Christian home in which we could grow up."

Lay Renewal Leadership

Conference To Be At Grenada

A state-wide Lay Renewal Leadership Training Conference will be conducted October 17-18 at Emmanuel Church, Grenada. The program will begin Friday, 7:30 p.m., with David Haney of the Brotherhood Commission, Memphis, giving an overview of renewal evangelism.

Conferences designed for Saturday morning will cover a broad area of renewal information and training. One of these conferences will relate to pastors, church staff members, directors of associational missions, and other interested lay persons who have a desire to explore a journey into lifestyle evangelism and ministry through renewal. During this conference, David Haney will deal with questions relating to renewal.

Conferences for renewal consultants, coordination, lay team members of adult, youth, and children divisions will also be conducted.

The conference will end at noon Saturday with Mr. Haney presenting a message of challenge

prior to the adjournment period.

Those interested in participating may detach the following registration form, complete and return to the Brotherhood Department.

**Lay Renewal Conference
Emmanuel Baptist Church
Grenada**

October 17-18, 1975

Name _____

Address _____

City & State _____

Zip _____

Church _____

I (we) will attend the following conference(s): (Please place number in attendance by conference.)

— Overview (those desiring information about lay Renewal)

— Consultants

— Coordinators

— Lay Teams

— Adults

— Youth

— Children

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Revival Dates

Parkway, Jackson: October 5-10; services 8:30 and 11 Sunday a.m. and 7:30 p.m. services at 7:30 p.m. each week night; Dr. Robert L. Hamblin, pastor, Hattiesburg, Tupelo, evangelist; Jim Raymick, minister of music, Parkway, singer; Dr. Bill Causey, pastor.

First Church, Southaven: October 6-12; Monday - Friday at 10:30 a.m. and 7:30 p.m.; Saturday, "Old Fashioned Night," 7:30 p.m.; Sunday at 11 and 7; Rev. Doyne Robertson, evangelist; Dennis Murray, song leader; Rev. J. B. Rose, pastor.

Easthaven, Brookhaven: October 6-12; Dr. Robert S. Magge, pastor of Temple Church, Ruston, La., evangelist; Harry Thompson, minister of music for Temple, Ruston, singer; Rev. Robert M. Haney, pastor.

Cedar Bluff (Clay): October 12; 7:30 p.m.; Rev. Jim Varon, new pastor, evangelist; Mr. and Mrs. Tommy Middleton from Mississippi State University, in charge of music.

West Jackson Church, Jackson: October 6-12; services at 7:30 p.m.; Rev. Everett Martin, First, Ridgeland, evangelist; Cecil Harper, music director at Robinson Street Church, Jackson, singer; Cheryl Haynes, organist; Cheryl Crawford, pianist; Rev. Dewitt Mitchell, pastor.

First, McComb: September 28-October 3; Dr. Roy Fish, professor of evangelism at Southwest Seminary, evangelist; Dr. J. B. Fowler, Jr., pastor.

State With Highest Rate Of Alcoholism

Nevada leads the nation in alcoholism with a rate of 8,770 alcoholics for ever 100,000 adults aged 2